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latter, who then falls an easy prey to the *nongshohnoh*. It is not, however, always possible to kill the victim outright for various reasons, and then the *nongshohnoh* resorts to the following subterfuge:—He cuts off a little of the hair, or the hem of the garment, of a victim, and offers these up to the *thlen*. The effect of cutting off the hair or the hem of the garment of a person by a *nongshohnoh*, to offer up to the *thlen*, is disastrous to the unfortunate victim, who soon falls ill, and gradually wastes away and dies. The *nongshohnoh* also sometimes contents himself with merely throwing stones at the victim, or with knocking at the door of his house at night, and then returns home, and, after invoking the *thlen*, informs the master that he has tried his best to secure him a prey, but has been unsuccessful. This is thought to appease the *thlen* for a time, but the demon does not remain inactive long, and soon manifests his displeasure for the failure of his keeper to supply him with human blood, by causing one of the latter's family to fall sick. The *thlen* has the power of reducing himself to the size of a thread, which renders it convenient for the *nong-ri thlen*, or *thlen* keeper, to place him for safety in an earthen pot, or in a basket which is kept in some secure place in the house. When the time for making an offering to the *thlen* comes, an hour is selected, generally at dead of night, costly cloths are spread on the floor of the house of the *thlen* keeper, all the doors are opened, and a brass plate is laid on the ground in which is deposited the blood, or the hair, or a piece of the cloth of the victim. All the family then gathers round, and an elderly member commences to beat a small drum, and invokes the *thlen*, saying, "*ko kni ko kpa* (oh, maternal uncle, father), come out, here is some food for you; we have done everything we could to satisfy you, and now we have been successful; give us thy blessing, that we may attain health and prosperity." The *thlen* then crawls out from its hiding-place and commences to expand, and when it has attained its full serpent shape, it comes near the plate and remains expectant. The spirit of the victim then appears, and stands on the plate, laughing. The *thlen* begins to swallow the figure, commencing at its feet, the victim laughing the while. By degrees the whole figure

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[582] 584 *Preliminaries.*—A young man of marriageable age, say between seventeen or eighteen years of age and twenty-five, fixes upon a girl of, say between thirteen and eighteen years, as likely to become a fitting partner; probably he has been acquainted with the young woman for some time before and is on more or less easy terms of intimacy with her. He mentions the name of the girl to his parents, and uncles and aunts in the house, and they agree or disagree, as the case may be. Sometimes marriages are arranged by the parents of the young people themselves. Having agreed regarding the fitness of the bride, the young man's parents send a male representative of the family, or in some cases a man unconnected with the family, to arrange matters with the parents of the bride. The latter then ascertain their daughter's wishes. According to the late U Jaskon Roy, the daughters nearly always agree, it is very seldom that it is necessary to bring any pressure to bear. The parents then investigate whether there is any secret or taboo, such as close relationship, between the young woman and her intended, in the way of the marriage. If there is found to be no such hindrance, they fix a date for finally 787 arranging the marriage (*kaw ka lut khun*.) On the day appointed 585 the bride's family consult the auspices by looking over and 892 examining fowls' entrails. If the omens are favourable, well 735 and good. Should they be unfavourable, they abandon the 761 marriage project. There is a strong prejudice against a marriage taking place under unfavourable auspices, the belief being that such an union will be childless, that the bride will die an untimely death, or that poverty will ensue. Given favourable auspices, the parents fix a day for the marriage. It was formerly the custom for the bridegroom to provide himself beforehand with a ring, usually of silver, but, amongst the rich, of gold, which is called *ka synjat* (hence also name of the marriage ceremony *synkier-synjat*) and for the bride to provide herself with a similar ring. The bridegroom used to place his ring upon the bride's finger, and the bride used to place her ring upon the bridegroom's finger; it is however believed that this custom is now nowadays. On the marriage day a man is selected from the party of the bridegroom called *u briang*, or go-between. The bridegroom then sets out with